

February 1936

NEWS FROM INDIAN AND ALASKAN FIELDS

February, 1936

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Indian Poverty

The Indian Bureau said recently that 100,000 tribesmen may starve or freeze to death this winter unless emergency government aid comes quickly.

Although cheered by a tentative promise of at least two million dollars from the works progress administration, William Zimmerman, assistant commissioner of the Bureau, expressed concern over lack of funds.

"The WPA has promised us orally," he said, "that it will approve all of our emergency projects but we don't have the signed contract yet. What will we do if that doesn't come? I don't know." Should these projects be approved Mr. Zimmerman said, the Bureau could "get by" this winter.

There still would remain, however, the problem of permanent rehabilitation of the 300,000 Indians scattered over the country, according to the views of John Collier, Indian Commissioner, and it will constitute the greater part of the Bureau's deficit.

"I do not want to minimize our difficulties" Mr. Collier said in an article in the Bureau's publication, "Indians at Work." "The Indian poverty is intense and all but universal; the cumulative stripping and breaking down process of more than 50 years is what we are trying to rectify now. We have done no more than make a convincing beginning as yet. The Indian deficit is still, without exaggeration, desperate, and unless new aid be forthcoming for those Indians who possess no resources at all and no employment opportunity, there will take place in the coming winter a physical extermination of Indians."

Earlier in the article, Mr. Collier said the "position of more than 100,000 Indians" was "desperate" and could not be met adequately by any program now existing, such as emergency conservation work, soil conservation and land acquisition.

The Bureau asked for fifteen million dollars for rehabilitation. This program, Mr. Collier said, contemplated sufficient land for each Indian to exist, "decent" housing, an economic minimum of livestock and implements for each redman, organization and facilities for cooperative production, marketing and credit and necessary revisions of the Indian service to accomplish these aims.

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How the Gospel Changed Them

"On Sunday morning, November 3rd, 1935, for fourteen minutes I spoke to the radio audience over Jerome Station about the 'Power of God' which changed the Apache Indians in Clarkdale, Prescott and Camp Verde. I will tell you a little part of what I said:

"It was on August 6th, 1917, when I first came to Clarkdale as missionary to the Apaches. I was not welcomed at all. My first audiences for the first several months were only the government day school boy pupils, and no girls. I went around to visit the families but they turned their backs on me and hid themselves. Nevertheless I made up my mind to stay among them to save even one soul for Christ. I visited their sick ones and sat down by them and watched them dying. I wept with them when their loved ones were taken away from them for the great beyond. They learned afterwards that I had come to be their friend and helper. Now, we have an organized church with sixty members."

"My little church choir also sang three selections over the same station after I finished my short talk."

--Joseph Wellington, Clarkdale, Arizona.

#### Christmas at Towaoc

"Christmas Day was a busy one at Towaoc. At 10:00 A.M., more than one hundred Indians were present to hear the story of the first Christmas. At the close of the service all made their way to the manse where the missionary endeavored to adapt suitable gifts for school children, babies, mothers, and grandparents. This task kept him busy until long after the noon hour, so there was neither turkey nor other dinner treat for him that day. It became necessary eventually for the missionary to close and lock the door of the house in order that he might have a brief rest. In an hour he was ready to resume activities. A group still waited outside, but they had all been presented with some gift. Indian-like, they hoped for more.

"From the group, three of the larger girls were selected. With these the missionary proceeded to the hospital with some Christmas remembrances to the patients, and to sing for them some Christmas carols. A visit was next made to a home where there is a blind invalid. Here again, Christmas Carols were repeated. In both places sincere appreciation was expressed and hearty thanks offered by the patients. To the Indian girls, it was the first lesson in voluntarily rendering a kindness to people who had no claim upon their service."

--James Russell, Towaoc, Colorado

#### Day School Contacts

"Our happiest contact with the boys and girls is in the religious classes which we are permitted to hold in the Indian day schools. There are about twenty-five such schools on the Reservation, besides the large boarding school in our village where there are over four hundred pupils enrolled. We go to the schools and have an hour's program with the Presbyterian pupils, while the Episcopal and Catholic leaders gather together their respective groups in other rooms at the same hour. We learn songs and Bible verses, have Bible stories and also do simple hand-work correlated with the lesson of the day. This year we have seven classes. The teacher of one school told the children one day that it was the day for us to come for our Bible class and a little fellow said, 'I am happy.' They do seem to enjoy the class and we are putting something into their lives which has been lacking. Through the fifty years since the Presbyterian work was started here, our Indian churches have had practically no Sunday schools for the boys and girls and we who have been brought up in the Sunday school and who love it know what they have been missing.

"We also come into close personal touch with our boys and girls in the vacation Bible schools during the summer. We held ten vacation schools last summer in as many places. Often the smallest and youngest members were the most faithful and seemed to learn the most. Naomi Kills Right, four years old, knows very little English and speaks only Indian in the home, yet she stood up and sang two stanzas of an English song without missing a note or a word. Vernie White Bull, six years of age, who has not started to school yet sang 'Bring Them In' in English without a mistake. So we sing together, work together, pray together, and play together; and everyone is happy.

"It has been only two and a half years since a full high school course at the government boarding school in Pine Ridge was added. A few Indian young people went off the Reservation for high school training. Now everyone may go to high school if he wishes. One of our Indian boys graduating from high school last year is in Huron College and we hope he will decide to enter the gospel ministry because one of the greatest and saddest needs is a trained native Christian leadership."

--Howard B. Phillips, Pine Ridge, South Dakota

#### Good News From Pima Fields

"Sunday morning it was my privilege to baptize an old full-blooded Pima Indian who was a scout for the Government years ago. His name is Vanico. Twenty-five years ago I first talked to him about my Saviour whom he needed. I have been trying to win him for my Lord for all these years. A couple of years ago he promised to come and make a public confession but instead of that he ran away and I did not get to see him for a long time. Last week when I was calling he said, 'I am really ready now and have surrendered to your Christ Who is now my Christ too.' I told him to come and appear before the session which he did, and then he stood before the whole church and when I asked him the usual questions, he did not only answer yes, but said, 'Yes, I am ready.' It was a great victory for the gospel.

"Last week when it came time for our regular prayer meeting here, there was a basketball game going on between the teachers of the schools on the reservation. This was being played just across the fence from us. When the prayer-meeting bell rang, twenty youngsters of high-school age left the interesting ball game to come to the prayer meeting. None of our workers was over there to encourage or ask them to come. They came of their own accord. Can you match that? Last week our prayer meeting attendance for this church was 125. The Vah Ki church had 233 for the week. I have started holding prayer meetings in every village and we also have cottage prayer meetings."

--Dirk Lay, Sacaton, Arizona

#### Vacation Bible School at Chin Lee

"The last week of August we had our first vacation Bible school and we thought we had a real fine school, especially when difficulties to be overcome are taken into consideration. We had an average attendance of thirty-six for the week.

"Due to the fact that so many of the children live so far from the mission we went out in two directions and gathered them up in our car. Most of our children came from three to four miles distant. One boy walked in every morning and home again after school, a distance of twelve miles.

"At noon we gave them a lunch as some of them had to walk long distances after leaving the car. It made quite an item of expense but we believe it was worth it.

"At the afternoon church service of September 1st, they put on a little program and it was greatly enjoyed by all who attended.

"All agree that we must have another school next year."

--Charles Bysegger, Chin Lee, Arizona

#### Conversions at Salt River

"One of the most interesting results of our two weeks of evangelistic meetings at Salt River was the coming forward of the Carlisle family to take a stand for Christ. This family had in it one son who murdered his wife, his wife's brother, and then committed suicide. Shortly after this another son killed himself by shooting himself through the head. Another was killed by an enemy of his in an altercation some years ago. Then last week a son who had just gotten out of the penitentiary for attempted wife murder, together with his youngest brother, a boy of fifteen, and the mother and father came up to try to make a new start in the name of Christ.

"We have had the pleasure of taking ten adults into the church on confession of faith and a like number by letter. We are looking forward to similar things in Lehi the latter part of the month and the Papago churches in February. We hope also to introduce this same type of special meetings to the two Apache chapels in Prescott and Clarkdale some time in the spring. Our Apache camp meeting at Fort McDowell is set for March 19th - 22nd."

--George Walker, Scottsdale, Arizona

#### Work at Leupp Progresses

"As usual, the past month was the busiest of the year. This year especially the Christmas season kept us very busy. Our correspondence was exceptionally heavy. Many Christmas boxes were received, some from churches in the East. Over 400 school children received gifts, toys, candy, etc. About as many camp Indians were served with soap, towels, and other useful things. The school did not have the usual Christmas program. This gave us a chance to enlarge our activities. For several days camp Indians called at the manse for 'Kismis.' This opened for us a way to have personal talks with a goodly number of our former students. Many Gospels of John were distributed and we hope that they will be read in the camp.

"On Christmas Sunday, four services were held in the church - a Christmas tree and candlelight service in the evening. There was a full attendance of employees and of returned students. The Christmas offering - about \$20 - was sent to the National Board.

"I am much pleased with the many changes in the local administration and with the better program of the new principal in charge. Better and higher types of recreational programs for the school children have been arranged.

"At the Red Lake day school the enrollment is thirty-three. All these children are signed up to us. We had a Christmas program there and had a good time. All the parents were there and many other Indians. The school employees have always been friendly. They show a fine spirit of cooperation. They allow me ample time for religious instruction at any time convenient to me."

--A. K. Locker, Leupp, Arizona

#### Extending Our Work Among Navajos

"My time was fully taken up with evangelistic meetings week before last (November 11th) and last week also found me doing outside work. One day was given to camp work and an afternoon service at the Saw Mill; another day was given to trips to Hunters Point, twelve miles south, and to Crystal, twenty-two miles to the north; another day to classes and calling with Mrs. Clark on families at the Fort. You will be glad to know that we have fine classes at both the Saw Mill and at Crystal. The parents are encouraged to come and we have between twenty and thirty at a service.

"I am glad to report that we are making another attempt to secure an afternoon service on Sundays for the camp Indians and the returned students. It rained Sunday but we had twelve at the service. Tsehe Notah led the meeting and gave the message; a former Ganado School girl led the singing using the Navajo hymns; and a former Fort Defiance school girl played the piano. I do feel that we cannot boast of any great progress in our work until we can make a real success of such a service. While we rejoice in the increased attendance at both our morning and evening service, having some 110 last Sunday morning and between fifty and sixty in the evening, and a good interest on the part of many employees this fall, what our work needs is a real live service for Navajos and in Navajo. We are doing our best to obtain it."

--Howard Clark, Fort Defiance, Arizona

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#### Navajo Bible Training School

Rev. Howard Clark announces the third session of his Bible Training School to be held at Fort Defiance, Arizona, from January 7th to March 31st, 1936.

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#### New Translation of Scripture

We have received a copy of the Gospel of John translated into the Keres tongue, (used by seven of the Pueblo tribes) by Rev. H. C. Whitener. The Gospel of Matthew was translated into this language about three years ago and has been widely circulated among the Pueblo tribes. Mr. Whitener has also printed a booklet containing a number of hymns in the Keres language.

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## ALASKA

Rev. Donald G. Christiansen and his bride will arrive in Ketchikan on February 1st to take charge of our mission church there in place of Rev. George Beck who has retired.

Rev. Robert G. Hall and Mrs. Hall began their work at Craig and Klawock on November 8th, succeeding Mr. Falconer.

Mr. Christiansen and Mr. Hall were classmates in Chicago Theological Seminary, class of 1935.

Rev. E. L. Winterberger, after a successful ministry in Anchorage resigned in October because of ill health and returned to the States. He was stricken with an acute attack shortly after his return and passed to his eternal rest on October 26th, 1935.

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### Old Town Mission at Cordova

"I usually go down to 'Old Town' by way of the road because it is easier to see in the dark. The first time I went down, the snow was falling and had piled up about six inches and all was white, so I had no difficulty. But it was dark, and when the lights of town finally grew dim and vanished, I knew and felt what it must be like to be alone in this great big country. They say there is a place not far from here - the Copper River Flats - where trappers and prospectors have started across, and the wind came swooping down at hurricane speed to sweep them out into the gulf and they are never heard from again.

"I wonder how many will be present on a night like this. Mrs. Smith says they are never prepared for such weather - I mean with adequate clothing. Ah! There's the light of the school. There must be someone there. I forgot, I must go around by the road, five minutes yet. How many? Eleven. And do they like to sing? I wish there were as much enthusiasm in some other places. I had them read the Twenty-Third Psalm, and then told them all about 'Our Father, the Good Shepherd.' The attendance down there jumped up to thirty-eight the second Sunday, in spite of rain and snow combined. And the third Sunday, again in spite of rain, there were twenty-eight present."

--William McAdoo, Cordova, Alaska

### Metlakatla

"What is that noise we hear? The siren sure enough! Listen! No, that is not a fire; something wrong on the water. Then the young men begin to hurry out to learn what is the matter. The President declares a recess of ten minutes and then more people hurry out. In a little while someone comes in and reports that a man had been thrown from his row-boat while securing his anchor out in the bay, and the siren was the call for help. He was soon rescued and the members returned and the meeting was called to order again, and the business of election of officers in the Christian Endeavor carried on.

"Mrs. Swogger is having a class in training for teaching in Sunday school. She is using as a guide, 'Preparation for Teaching' by Oliver. The class includes the teachers in the Sunday school and as many other young people as will attend. This, too, is a new venture for this community, but the prospect is pleasing and we hope for good results.

"A pageant is being prepared to be given soon in order to raise money for Christmas Sunday school treat. It is 'Wise Men Worship' and promises very fine."

--A. D. Swogger, Metlakatla, Alaska

Hoonah Looks Forward

"I am installing a lighting plant for the manse and church, the power to be developed by aeroplane propellers on the top of a tower forty-two feet high. We have had delays in securing some of the parts but the plant is nearly complete.

"Another matter that has taken up some time is town government. Hoonah has been without any form of town government for several years. During a part of that time there was not even a territorial or federal officer of any kind in the town. Such conditions make almost an impossible situation. No one has authority to keep the disorderly element from doing as they please. To remedy this we have had two mass meetings and are voting today on the proposition proposed in our mass meetings: 'Shall we have a Mayor-Council form of government in the town of Hoonah?' I am hoping the vote will be favorable. During Mr. Beck's time here they tried twice to have the town incorporated under the laws of the territory, but the White people living here defeated the proposition. Our present plan is not to incorporate, but simply have a local government or organization for protection and improvement.

"Our recent services have been well attended and there seems to be an added interest in spiritual things."

--E. E. Bromley, Hoonah, Alaska

Alaska Brotherhood Votes Against Liquor

"The Alaska Native Brotherhood and Sisterhood Convention met in Wrangell, November 11th to 18th. Delegates arrived from the north on the 9th. Most of them attended our services of worship and some of them accompanied me to Wrangell Institute. The Grand President gave me the opportunity to lead in the opening prayer of the Convention. I am thankful to be able to report that so far as I know the Convention worked toward the fulfillment of that prayer in which I followed: Phil. 1: 8--11. The delegates as a body were serious and tended to a strictly business routine. They took a definite stand on moral questions. They voted for restoration of prohibition. The two resolutions passed were toward that end. Delegates and officers urged adherence to faithful Christian living. Many of the delegates were ruling elders from our churches of Alaska and they endeavored to be of the best influence."

--Russell F. Pederson, Wrangell, Alaska

### Progress at Matanuska Valley

"This finds us comfortably situated in our new home and work in Alaska, pastor of the Community Church of the Matanuska Valley colonization project. Mrs. Bingle, Vella, age nine; and Jimmy, age five, as well as myself have all made our contribution to the new manse by carrying materials, driving nails, or holding lights far into the night. And what a busy and enjoyable time it was! We built the major portion of it ourselves.

"As new occasions teach new duties so have particular problems changed the nature of our work at various intervals. At first the colony was situated in eight different locations some miles apart. Worship and Sunday school were held for each respective unit. Sunday evening campfires with songs and speeches and a general time of getting acquainted were very popular. Later, the pastor with a number of colonists built the community hall, much material of which was carried to the building site on our backs. There we held worship until scarlet fever attacked our camp and the new place for worship became the hospital.

"With the colony in quarantine and our own Jimmy in bed with the fever, quarantined in our little 10' x 12' tent, all intercommunication had to discontinue. Just when time would have passed a little slowly, and penned-up energy needed expression, the annual hoard of salmon appeared in the headwaters of the Knik Arm, a part of the Pacific Ocean, and food for the colony had to be canned. Everyone went fishing. Living in a fishing town for seven years previous to our coming here qualified us to assist in managing the colony cannning program, and my task being fishing was spent three full weeks out there beside that part of the ocean that has a thirty-four foot tide. Not only was the occupation of fishing enjoyable, but those times about the campfire getting warm, and drying clothes, as well as swapping yarns with folks who have been in every section of the globe, will never be forgotten.

"At this present writing we have four places for worship, two of which are twelve miles in opposite directions from the tent city of Palmer, and the other is at the Indian Industrial School which I plan to make at least once each month. To each of these respective places we travel by Ford or by train. Once in a while in the summer time, we had to be taken through to our destination by tractor, due to the mud. At present we have to fight overflows from creeks, and part of the way we drive; the rest we may have to walk by wading through the deep overflows with rubber boots to get to our appointments. With all the interesting problems to solve many times to get to our destination, I wish to say I never arrived at my preaching places with so much mud on my person that I could not be recognized."

--B. J. Bingle, Palmer, Alaska--

### Skagway Promotes Memorizing Scripture

"At a recent meeting of the Sunday school teachers we decided that we would change the supplies for certain classes to give them more material that they could use to advantage, and liked. Also we voted to give \$25 from the Sunday school treasury to the support of the church proper. Plans were laid for the Christmas program. We went into the very serious problem of whether we were meeting our purposes as a Sunday school. It was decided that not only because of the celebration

of the 400th year of the printed English Bible, but because of the genuine need, and the good it would do the children in later years, we would increase the Bible memory and application work in our Sunday school, and offer prizes of Bibles to those doing the required amount of work. This we are commencing with a contest in memory verses at the beginning of the school program. The youngsters vie with each other in this part of the program, even the youngest class doing its part."

--F. G. Klerekoper, Skagway, Alaska

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### Giving the Young People a Chance

"During the first part of February, we announced a social for the young people and those interested in them. At the close of the informal gathering I made mention of the fact that we all should take greater interest in our young people and the young people themselves should be interested in their own welfare. We came to the conclusion that the young people should put on a young people's program themselves. To this a hearty response was given, and I am happy to say that the young people have organized and are responsible for their own meetings. Of course Mrs. Schwab and I are giving them our every assistance. We are meeting every other Sunday evening, and are planning to hold a preaching service the Sundays the young people are not meeting."

-- E. A. Schwab, Hoopa, Calif.

### Evangelistic Results in Salt River Valley

"Our two week meetings are over, with a wonderful work accomplished here at Salt River Church. There were 146 who came forward to renew their faith, and ten young men joined our church. Others asked that their names be transferred from the other churches. It shows that the young people are now interested in coming to church instead of going to dances. At Lehi we have finished our evangelistic meetings. Many of the young men came forward who had believed in the medicine man and were afraid to go to church. The medicine man had told them that if they went to church or joined the church they would surely die. One old man came to church on Sunday night to hear the gospel. He is one of the old medicine men. Perhaps he will soon put away his medicine and join the church."

-- Antonio B. Juan, Scottsdale, Ariz.

### The Passing of a Christian Leader Among the Sioux

"Old Mr. He Dog died this week and was buried Tuesday. He would have been one hundred and one years old in March. The cold was so severe and the road was so blocked that very few were able to attend the service which was held at the home. I rode out twenty-three miles and then walked a mile or so through the deep snow to the home. A memorial service is to be held in honor of Mr. He Dog at the Agency in the near future. He was a chieftain, an active Presbyterian, and an influential man in his days of health and strength. He has quite a large family and they are all members of our church.

"The government is employing a man, an Indian by the name of Standing Bear, to teach Sioux language here at the Agency. He has five classes of two hours each for each week. Mrs. Phillips and I are taking the work. It is to continue for six months or more. This is a great opportunity for us as we have been trying to get a teacher ever since we have been here."

--Howard B. Phillips, Pine Ridge, South Dak.

### News From the Ute Field

"The total number of Indians who came in for some advice or favor in the way of letter writing for one week was fifty-nine. The average for one month would be 236. This is not counting the Indians that I visit at their tents during the week or the ones who come for water at the manse, or the forty or more that come to the church on Mondays for religious instruction.

"When the children advance to about fifteen or sixteen, they become almost unmanageable in the schools and whether they have gotten very far or not they are turned out of the school. Consequently there are quite a number of the young who are not old enough to do anything on work projects, who just loaf around with no employment whatever. That makes a bad situation for them as they have no responsibility. Time hangs heavily on their hands and it is a wonder that they do not cause more trouble than they do.

"Seemingly the Indian is quite indifferent to many things. He does not talk very much even to his closest companion. He will come to the 'Jesus man' quietly and raise the question of Christianity in his discussions. This shows that he is really interested. I can truthfully say that since I have been here, during the past three months more Indian men have come making inquiry about Christ and His teachings than I have had contact me in a whole year on other parishes with white people. Certainly this indicates that the Indian is thinking about, and interested in, the welfare of his soul. His ideas may be crude and he has many superstitions, but he can be shown the advantage of taking Christ into his life, letting Him take the place of his gods of fear."

--Joseph Bozarth, Towaoc, Colorado

### Cooperation of Government Doctors and Teachers on the Navajo Field

"We are just emerging from a long epidemic of 'flu.' Nearly one-third of the school children have been sick with chickenpox, and some had pneumonia. It was rather serious on the reservation. A number of adults have died. Everywhere on the reservation the hospitals are filled. At Leupp several died during the past month. The new doctor and the nurses are very friendly, which is a great help to us in our contact with the patients. At the Winslow Sanatorium we have a number of our Leupp pupils and former students. The new regulations there are very strict, but we have been accorded the privilege to make visits at our convenience.

"I have made several trips on the reservation visiting with camp Indians, but have had more contact with returned students at the day schools. It gives us a splendid opportunity to meet with camp Indians at these community centers. Since Roger left Indian Wells I have made regular trips to that out-of-the-way day school, which is about a hundred miles round trip. That community is an important center of our work. We might have lost our opportunity there if it had not been for the kindly interest of the teacher.

"I have organized a six-weeks course of religious education for the pupils of the public school, both whites and Indians. I have special permission for this from the school board and the parents. I hope to make this a permanent part of our work next year."

--A. K. Locker, Leupp, Arizona.

### Interesting the Indian Youth in Christian Activities

"Two evangelistic meetings have comprised this month's work on our reservation. At both North Fork and First Church of Kamiah the work of the ministers was rewarded by a number of additions not only to the church but to the Temperance and Christian Endeavor Societies.

"One evening during the meeting at First Church was turned over to the young people. The adult Christian Endeavor served a supper at six o'clock, after which we all went over to the church for a service conducted by the Young People's Society. After the service everyone went back to the community hall and enjoyed a social time. The main feature of entertainment was the singing of school songs of the various schools represented in our Young People's Society. Schools represented were Carlisle, Chemawa, Chillocco, Haskell, Sherman and our local grade school, East Kamiah. Ice cream and pie were served for refreshments."

--Vivian Purves, Kamiah, Idaho

### Neah Bay Grows Under New Leadership

"The attendance at the Communion Service at Neah Bay on March 29th surpassed all records with 105 present. Four united with the church on confession of faith. One of these was a young man of French-Indian parentage and Catholic school background whose first baby was born on the day of our arrival. At the previous Communion service he and his wife, a daughter of one of the elders, brought their little daughter very nicely dressed for baptism, but arrived after the others had been baptized. At the close of the service I asked if there were others present who wished to present their children for baptism. His wife apparently was timid about coming forward then; but he marched forward alone, proudly holding his wee daughter. Another one baptized was a high school lad, the brother of the C.E. president. With him also was his sister who was married recently. The fourth who was baptized was the fifteen-year-old brother of the little Indian miss who sang 'In the Garden' so sweetly at the prayer service a month ago. The father and mother have become very much interested and have been attending the services regularly. He was one of the leaders of the Shaker church here. I did not wish to over-urge them to unite with the church immediately. But when I was talking with them about their older boy uniting with the church the father said that he would be ready to unite with the church the next time we were making 'a drive for members!' The mother mentioned that they had not attended church much before we came, but enjoyed it so much now. Incidentally they have given up drinking. Two mothers also brought their babies for baptism, one of them walking a mile and a half.

"The day before the Communion an Indian father came to get me to baptize the twins born to his wife the previous day. They are the first twins born to Indians here in many years. The mother had been present at the previous Wednesday night service. She had been raised a Catholic. She is a member of Mrs. Thorndike's Women's Bible class and had become quite interested in the services, commencing with the mid-week service.

"I expect several more to unite with the church on Easter. An older couple have asked to unite with the church on Easter Sunday. The son and his wife and two children are already members. The son came to get me to pray and read the Bible to his father when he was ill recently. His father mentioned that some of the other Shakers had appreciated my visiting them when they were ill.

"A steady interest has been maintained in the various services of the church.

The children have been coming after school for Bible study groups. They also make large use of our library books. So we are enabled to make many helpful contacts. The women meet at our home too and the young people gather here for choir practice, etc."

--W.S. Thorndike, Neah Bay, Washington

#### Easter Ingathering at Tuba City

"I am very glad to be able to report that the last two weeks has brought to a climax the work for this past year and that we had thirty-three boys and one girl join the church on confession of faith. The reason that the boys were in the big majority is because most of the girls are already members of the church. We also only encouraged those in the two older dormitories to join.

"At our Easter services we had five different denominations helping in the service in some way. It was the happiest service I believe we have had at this place. I do not prophesy for the future but must say things look better than ever before for the future of the work of our church here as I have known it."

--Perry Bovee, Tuba City, Arizona

#### Jemez Indians Learn the Meaning of Easter

"The Indian calendar must have Christmas and Easter enclosed in a red circle, thus we concluded after a year's stay in Jemez. The activities of these seasons are those of a regular festival and of a tribal gathering as well. The Christmas Eve dance leads to the series which precedes the Pueblo election and during the Holy Week they hold their fertility dances which are exclusively tribal. Our church was a deserted place during these times in the first year of our stay. But last Christmas the Sunday School put on a program and to our surprise even people who had not been friendly to our work came. So we thought to repeat the method for Easter. We planned a pageant to be enacted by the children. In the first rehearsal which was two days after the parts were distributed, the brightest children had all their parts memorized and did not have to consult their papers. More children were coming to take part in the program. When they came to cut their 'gowns' their interest mounted so high that they asked to come every afternoon.

"A year ago very early on Thursday morning we received an official delegation telling us to stay in the house all day that Thursday and the following day, Friday. In case exit had to be made a proper connection should be made with the highway in the northern part of the Pueblo. They have secret dances during Thursday and Friday. The official delegation did not appear in the morning, but we expected them to come in the church during rehearsal for the church overlooks the Pueblo. No sentinel came to bother us. Friday we had the last rehearsal and we were again fortunate to be left alone. Saturday we rested and entrusted the plans for Sunday to the Lord.

"Sunday came. The people rose up early. Dressed in their festive garments they all went in one direction. Soon we also saw our 'actors' and 'actresses' all dressed up, and they followed the crowd. Before the first bell rang some of our children came, but before the second bell rang most of the children were inside the church. When time for church to begin came we had only 'actors' and 'actresses' and no audience in the church. By the time the 'actors' and 'actresses' got dressed up a grandmother of three 'actors' and one 'actress' arrived and with her we started singing favorite songs. After the first song a couple from the Jemez Spring Presbyterian Church entered. Old man Shando with a grandson on his back came, followed by

his family. Another group of women entered during the short sermon and still others came during the closing prayer. They were all on time for the children's part of the day's program.

"There was no clapping during the play. The recitations were fine. A little girl sang 'Where He Leads Me, I Will Follow' alone, and the audience just could not keep from applauding her. A bright ten-year-old girl recited 'Jesus is Risen Today.' To the Indians, Lent only begins the season of fertility which they dramatize in their dances, and Easter is nothing but a festival of dances and songs. Our first Easter program led by the little children brought a new significance for the Easter season which we hope will always be associated with the observance of that glorious Sunday in the Jemez Pueblo."

--M.B.S. Legare, Jemez, New Mexico.

#### New Converts Among Papagoes

"Two weeks ago we held our evangelistic meetings in San Miguel down on the Mexican border. I sent Antonio B. Juan, my Salt River interpreter, as I could not go myself at this time. There are Papago Indians scattered all over that vast desert territory.

"Many interesting things happened. At a medicine man's home a year or so ago we had called and asked to be allowed to preach. His wife went into the house, brought out a gun and said, 'Now go away.' A moment was spent in prayer at the gate and the woman took the gun and went inside along with her husband.

"Antonio called last week, and behold a transformation! 'Come inside' said the medicine man, and once inside the woman placed chairs for them and listened to two gospel hymns in the Indian tongue, then to prayer, and finally to two sermons, one by Antonio and the other by the other man I had sent to help him.

"Read the following excerpts from a letter received from him: 'We are through with San Miguel meetings last night with a great crowd which can't all get in the church. Sells English choir there and Indian choir too, and a number of cars full of people from Sells also. Sure big crowd, sing so sweetly. Six came forward that night, all young folks - one Papago young man from Mexican side of line - wants to be baptized after instruction. Was a Catholic but now so interested in our preaching. In our meetings more than forty came forward.'

"Other villages wanted them but of course there was no time to take them in. For one or two hundred dollars we could send out traveling evangelists to touch villages where the foot of a white man has never trod."

--Geo. Walker, Scottsdale, Arizona

#### Apache Christians Carry On

"We have held the first Apache Camp Meeting at Fort McDowell since the death of Wilson Walker who led this tribe to Christ, almost in its entirety. We were anxious to see how this tribe would carry on under its own leadership and without the guidance of Wilson Walker. It did splendidly. The attendance was fine and the work was carried out nicely with good cooperation from all the Apaches. Indeed it seemed as if they felt their responsibility more keenly than before and they measured up to it. A goodly number came forward, about one hundred and twenty, and some of these will be taken into membership of the church as soon as possible after instruction."

--George Walker, Scottsdale, Arizona.

A L A S K A      N E W S

The following letter from Percy Ipalook, our Eskimo Missionary in charge of our station at Wainwright, is encouraging. The work is progressing so satisfactorily that funds have been appropriated to erect a church building for this congregation of more than one hundred Eskimos and to provide for the Sunday School activities. The material for the building will be taken to Wainwright on the annual trip of the "Holmes" by Captain John Backland. It will be cut in sections to be fitted together by native labor, under the supervision of Captain Backland's business partner who is the government licensed trader at Wainwright. Following is Percy's letter:-

"Very short days are here and the Old Sol has disappeared for several weeks past and not to be with us till the latter part of this month (January). Our long nights, however, are brightened with Christmas cheer with the Yuletide festivities thoroughly enjoyed by the Eskimo. Our men trappers were all home for the occasion. Free from anxiety and released from accustomed tasks everyone turned out for programs, participated in the various games during the week of enjoyment. The missionary's residence was especially peopled with busy hands popping the corn, roasting peanuts, and finally filling paper bags with the same and with candy provided us by the generous friends out in the States. And all of this through the Barrow Mission. There were just one hundred and fifty bags filled and these were given to the youngsters on Christmas Day after the general feast. In the Arctic the Christmas season would be incomplete without that candy so regularly and generously given by the many white friends.

"The children's program was the opening scene under the direction of the government teachers. Stage plays, Biblical playlets, songs, recitations, monologues, and in the end the appearance of Santa Claus, were the praiseworthy entertainment. Presentation of gifts followed, and what a show of Christmas spirit! People received because people gave. There were a colorful pair of mukluks, a warm pair of reindeer skin mittens, a seal line, fish hooks, cooking utensils, yes and some cosmetics along with powder puffs, not forgetting radio tubes for a radio owner. Surprises were many to everyone and the kiddies with eager eyes huddled over their presents. The building was packed to capacity and throughout the evening there was happiness, laughter, and for a period forgetfulness of the rigid cold weather.

"The following morning (Christmas Day) all turned out to the Christmas service. Special music proved to be a masterpiece after much rehearsing. As we worshipped and as we listened on a theme 'The Gift of God', reverence and thankfulness were evident on the congregation. Re consecration and giving ourselves to the Great Giver were the stressing points.

"Throughout the season of festivity our hearts were once again made glad realizing that in reality the Prince of Peace has come to our shores to reign, not by force, nor by rod, but by love as heralded by the persistent missionaries of the past and of the present. Our endeavor is to continue the proclamation and 'build up' where another has laid the foundation."

November 1936

NEWS FROM ALASKAN AND INDIAN FIELDS

November, 1936

A Triumph of Faith

"We have in our church a highly respected family of Japanese people. The mother who died a few years ago was a Christian and a member of this church. The father is a Buddhist. Both were college graduates. A few weeks after we came, Jimmie Mitamuri, who was valedictorian of last year's high school class contracted typhoid while working in a cannery near Cordova. His sister, Anna, a charming high school girl, sent word to Mrs. Peterson that she would not be present at Sunday School on the following Sunday as she was needed in caring for her brother. Sunday morning came and Mrs. Peterson was surprised to find Anna in her accustomed place in her Sunday School class. After the lesson, as was the custom, the question box was opened and one of the questions was this: 'Why do Christian people have to suffer?' The question was written in Anna's handwriting. After Sunday School, Mrs. Peterson asked her about Jimmie and the answer was: 'Jimmie died this morning.' How many of us would go to Sunday School for comfort on the morning of a death in our family circle?

"All the stores in town closed for Jimmie's funeral and the church was packed to the doors. Flowers were brought from Chitina, one hundred and twenty miles up the railroad, for in Cordova there are few flowers as the soil has to be imported. The service was like no other that I have ever seen. Friends - Oriental and American - were deeply moved at the loss of this popular boy. But the calm serenity of the family was beautiful. In it we could read the natural reserve of the Oriental made triumphant by genuine Christian faith. A woman in the community said to me afterward: 'They really believed the words you spoke, Mr. Peterson, and that made possible their courage!'

-- Ralph S. Peterson, Cordova, Alaska

From the "Princeton" Log

"At Juneau, we took on two native youngsters to go to our Haines House at Haines, Alaska. This brother and sister were taken away from drunken parents by the town marshall. Half-starved, dirty, and ragged, they had been left for days at a time to shift for themselves when mother and father alike would go on their drunken sprees. This is only one of many similar cases here in south-eastern Alaska. These two children are fortunate in coming under the refining influence of the home atmosphere of Haines House where our Lord is exalted. Pray for this part of our country where strong drink flows freer than water.

"September 11th found us in Sitka, having delivered our last load of students for Sheldon Jackson School. This year we made three trips to accommodate all the students going to the school. Many new students entered and former students returned. The school is filled to capacity this year. The extensive work carried on here and the many young lives coming under the influence of a Christian atmosphere makes this little corner of Sitka one of the bright spots in our mission work here."

-- Verne J. Swanson, Wrangell, Alaska

Young People's Work Growing  
in Yukon Presbytery

"On the first Sunday of September, five carloads of people drove to Palmer, Alaska, where we met together for a picnic supper at the home of Rev. B. J. Bingle. After supper we attended his service in the evening, which is conducted by his Christian Endeavor. Rev. Mr. Bingle had a quartet which sang very acceptably. My wife and I sang a duet, and I brought the message of the evening.

"We remained over in Palmer until Monday, seeing the first Matanuska Valley fair. What has been done in the valley in little more than a year is enough to open one's eyes wide. Rev. Mr. Bingle is soon going to bring his Christian Endeavor to Anchorage. We plan a young people's conference next summer - the first in Yukon Presbytery."

-- Wm. McAdoo, Anchorage, Alaska

Liquor, a Hindrance to Mission Work Among Natives

"It was thrilling last week to see about six of our young people leave on the 'Princeton' for a year's work at Sheldon Jackson School at Sitka. The high type of scholarship and the fine Christian atmosphere of that school cannot help but influence these young people to better Christian living. They will be a help to our church when they return.

"Much hard-earned money has been squandered the last few weeks for liquor. The men are paid for their fish at the end of the season in a lump sum and it is a great temptation for them to spend it freely while they can. It is discouraging to see church members and church officers spend their money for things which do not satisfy, and to live lives on no higher level than people outside the church. One big problem is to intelligently and sympathetically deal with church members who habitually drink and live immoral lives. High standards of conduct must be insisted upon but also babes in Christ must be encouraged. We know that by the power of God, this evil can be broken if they only desire it. Continue to pray for our work."

-- Donald G. Christiansen, Ketchikan, Alaska

Bible Schools in Hoonah Field

"Rev. Jackson L. Webster of Sitka cooperated with us in holding a five-day Bible School at Chatham Cannery, and another five-day school at the cannery in Teneke Inlet. The school at Chatham was held in an old unused building and we had to repair the steps and get everything we needed for seats and tables and carry them to the building. The children were eager for the school and attended well. At Teneke we have had a school for three years, and as usual we had a large enrollment but a very poor average attendance. This is due to the fact that we have been at this cannery when there was a heavy run of fish and the people were working long hours and the children were unable to come regularly. However, we felt that we were able to give the children something of the gospel truth, and pray that the seed may grow and bear fruit in the future."

-- E. E. Bromley, Hoonah, Alaska

### Summer Extension Work

"We held our Vacation Bible School here at Sitka for two weeks beginning June 15th. The daily attendance averaged a little better than thirty. We would have had more children if we could have held the school one or two weeks earlier, but the Young People's Conference made that impossible. Some of our children had already left town with their parents for the canneries. I felt that the school was effective, one of the best we have had from the standpoint of interest. Freehand drawing to illustrate the lesson of the day in the notebook seems to me the best handwork I have ever found. We allowed the children complete freedom to draw what they pleased, and some of them showed a lot of originality. All expressed something of the lesson.

"Sunday, July 5th, I went over to Chatham, a cannery about fifty miles from here where most of the employees are Sitka people. Mr. Bromley and his daughter came over on the 'Lindsley' and we held a school there for a week and three services. Most of the Sitka children who missed out on our school here were present there. The services were fairly well attended and served to help some of our people to keep the Christian trail through the summer's temptations. We also had an interesting meeting at the Oriental bunkhouse with Chinese, Koreans, and Filipinos. Some were Christians, some Confucianists, some Buddhists, some nothing. I made a brief statement as to the meaning of Christianity and then answered questions. We had a real interesting time."

-- Jackson L. Webster, Sitka, Alaska

### INDIAN NEWS

#### Neah Bay Continues Growth

"The statistical report would tell only in part of the remarkable spiritual awakening that had been taking place during the month. August 16th, Corbett made his confession and united with the church. Two others came forward for re-consecration, taking a stand against drink. August 23rd, Chas. Peterson, a most promising young Indian, came forward to unite with the Church on confession, another came forward for re-consecration. August 30th, five were received on confession of faith; eight earnest re-consecrations also. September 6th, four were received on confession of faith. Jangi Claplanahoo who has the title of chief and a young daughter of the senior elder, and a young couple. Two hundred and fifty were present for this communion service. It marks a high-water mark of attendance. As Jim Hunter was going to the front row he turned and said to his wife, 'It isn't Christmas, is it?' I wish that you might have witnessed the service. The response was marvelous. It was one of those gripping spiritual services that touched every one deeply and intensely. After the meeting of the session that night the senior elder said that he had never seen the village so deeply moved before. So we can thank God and take courage!"

-- W.S. Thorndike, Neah Bay, Washington.

### Religious Instruction in Government Schools

"With the opening of school we have cause for real rejoicing. Our class of children for religious instruction in the government Indian school is the largest we have ever had in the history of Chin Lee. We now have a class of thirty-seven children and all fine material. Thirty-two is the largest class we have ever had before. We are also enjoying splendid cooperation on the part of government employees for the beginning of the school year."

--Charles Bysegger, Chin Lee, Arizona.

### Good Prospects at Tuba

"There is a fine spirit among the school employees this year and one of the teachers has volunteered to help us with the arranging and cataloguing the books of our mission library and part of the work is done. She has done that work in the school library this summer and knows it well. There are about six hundred books in our mission library."

-- Perry Bovee, Tuba City, Arizona.

### An Indian Chief's Funeral

"The bear dance which is celebrated at the close of school each year is the mating occasion of the Ute Indians. They dance for five days and nights. Great preparation is made for this event. The men wear beaded vests and belts, skins of animals with eagle feathers in their twelve-quart hats. Women wear loud dresses, many kinds of jewelry, and bright colored shawls. Every one attends these dances. The Chief council and most important men are the leaders.

"John Miller, the chief, came in from his ranch out at Mariano Springs to attend this bear dance. He was dressed as I have indicated above, except that he wore around his body a white sheet. For some time Mr. Miller has not been well, but sick or well they seldom miss the bear dance. On his road home he took sick about six miles out on the reservation. The doctor went out to the tent where he stopped but he grew worse. I made four trips out to see him the last day. He requested me to read the Bible and pray which I did, and also in his crude way told me to get ready for his funeral. He said: 'Me go over to your house.' He could speak but very few words of English. About four o'clock I was again out at the tent and there were many Indians present, various types of medicine men trying their powers on him, and before I left they washed him in preparation for his death which occurred shortly after.

"The next afternoon, according to his request, I preached his funeral at the church. Over two hundred Indians were present. It was one of the largest crowds ever assembled at Towaoc. The agent said he had never seen anything like it among the Indians. He said they usually just remained away from a funeral. It seems that he had requested one of the council, a Ute Indian of the Royal Household, to succeed him as chief. At the close of my services, I spoke to this Indian - Jack House was his name - asking him if he desired to speak to his people. He came forward and spoke from the pulpit in Ute. Afterwards an educated Indian told me what he said which was about as follows: 'Dear Friends, we are here in God's house to pay our last respects to our chief. Soon we will take him to the cemetery and put him to sleep for the last time. It was his wish that I be appointed as his successor. I hope to be a friend to you all as he has always

been but I would like to know how many are satisfied to take me as your new chief.' They all answered 'Yes' in Ute. He spoke on at some length, reviewing some of the same remarks that I had made in the sermon, for many of them understand English quite well.

"It was an impressive service in every way. About a month ago, Buckskin Charley of Ignacio passed away and his son succeeds him as chief, but Mr. Miller had no son to succeed himself. Consequently he named another Indian of the Royal Household. Mr. House is a Protestant. His children are in our week-day classes and Sunday School. He has sheep out on the reservation, but when in Towaoc, which is the major portion of the time, he makes his headquarters in the basement of the church."

-- Joseph B. Bozarth, Towaoc, Colorado

#### Encouragements at Puyallup

"After I talked personally with the boys and girls above the age of twelve several weeks ago, thirteen of them (12-17) gave their hearts to Christ for the first time and confessed Him publicly; nine were baptized, and they were taken into the Westminster Presbyterian Church. After the baptism, beautifully conducted by the Rev. Mr. William Sharp, pastor of that church, we also had a Communion service. Forty-six partook of the bread and wine. There were even a few 'bed patients' there from Ward 'C' Tacoma Indian Hospital allowed to be out for the first time in months. This included only the older children and young people. It was a glorious day, and our hearts rejoiced greatly to think of these young lives now His. We have also had Communion for the Ward 'C' Christian patients who are not allowed to be up at all.

"Much stress is laid always upon the fact that those who leave here (and many are dismissed cured each summer) should go on attending Sunday School or church when they go home. But the tragedy is that half of them go to places where there is no church - and where there is a church, sometimes Indians are not very welcome. Nearly all go back to homes of sin (some reeking with vice) and they are young! Much prayer must go with these dear children and much important teaching has to be crowded in fast. We sadly feel there is so little chance that any will really go on - and then comes the report that one girl (of those confessing Christ in the above group) immediately after leaving the hospital went to a white Sunday School all by herself, - and if you know anything about Indians you know this is not merely unprecedented, it's a real miracle!"

-- Idella B. Ferguson

#### Good News from the Southwest

"One of the things that has been particularly gratifying to me has been the way in which our church at Lehi which has been without a resident preacher since last November has been taking on added life. The attendance at Sunday services has been better than when a preacher was stationed there, a better Sunday School is being maintained than before, and the Women's Missionary Society has done more work than they did prior to a year ago.

"The northern Apaches are planning for evangelistic meetings as soon as the addition to their church is finished. They are financing this entire project without asking any help from the Board."

--George Walker, Scottsdale, Arizona

Young People's Conference at North Fork

"You will be interested to know that our Young People's Conference went off well. There were forty-nine delegates, some coming nearly five hundred miles. About a dozen Indian communities were represented. There was a fine spirit, and I am sure there will be increased interest in the work of the various Indian churches represented."

--Alexander Hood, North Fork, California

August 1937

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The Young Peoples Conference at Sitka

The Conference of young people from the Presbytery of Alaska, held on the campus of the Sheldon Jackson School at Sitka was, in almost all respects, a great success. This is the only time during the year that the white boys and girls of our churches are invited to the beautiful Sitka School, and many take advantage of the opportunity. This year, there were about sixty-five delegates, divided evenly between natives and whites, and also between boys and girls. Several churches which had never been represented at the Conference had delegates this year, and many were there for the second or third time.

Starting from Ketchikan, the Princeton visited the towns of Southeastern Alaska, picking up the delegates for the Conference. Those of us from the South-end were transferred to the fishing boat of lay-worker George Betts, at Dodd Cannery, about fifty-five miles from Sitka. The transfer was made about ten at night, and the twenty of us on board arrived at Sitka twelve hours later, after having had no sleep because of the crowded condition of the boat, and the very rough waters at times. However, as we were on the Conference grounds a day and a half before the Princeton was due, (she having gone to Juneau and Skagway for additional delegates) we had plenty of time to catch up on our sleep. After we arrived, the skipper of our little boat revealed to us that at times during the night, he was afraid we would never make Sitka because of the way the sea was coming over the gunwales. But the rest of us, in our ignorance, had no such fears.

A quickly recognized element of the Conference was the seriousness of the young people. Serious, not to the exclusion of fun, but as regarding their purpose in coming. On the boats it was often possible for the leaders to get alone with one or two delegates and have confidential, and it is hoped, helpful chats. Several of the teachers remarked on the interest shown in class. I noted with pleasure, the number of questions asked and the freedom with which the young people entered into discussion. Problems which I would have missed in presenting the discussion were taken up as presented by the students, to the help of all of us. Let me give one illustration. A white boy, above average intelligence, and a senior in high school, had come to the Conference for two reasons, as he told me--one was to get away from his home for awhile and to have a little vacation, another was to look for a job while in Sitka. The classes and all about the Conference were merely incidental. In class, he prided himself on his indifference to Christianity, and his desire to regard all religions as being pretty much alike and of equal value. Before the Conference was over, he had made good his boast that he was going to break the rules as he cared to. This boy left the Conference grounds with a new conception of Christ, our great Presbyterian Church, and the Indian race. I believe he came to a definite decision regarding his loyalty to Christ. This boy's questions in class gave many others the opportunity of weighing their own beliefs and in their reasoning with him, helped him and themselves more than they knew.

Upon returning to Sitka that night, we witnessed the launching of the S.J.S., the new seine boat of the Sheldon Jackson School. It was a thrill we shall not soon forget, and our only regret is that it had to be done at midnight so that pictures of the launching could not be passed on to others. Speaking of pictures, I had with

me, a movie camera and was able to take many interesting "shots" of the delegates on the boat and at the Conference.

Sunday services were most impressive, with a sermon in the morning, followed by Sunday School, and an evening service in charge of the Student Council. The last evening was reserved for a most inspiring candle-light service, held in the Chapel on the campus, after which we all marched to the Presbyterian Church, holding our lighted candles and singing. At the Church, we observed the Lord's Supper as the climax of our Conference week. The spirit and inspiration of the meeting will continue with us many months.

Many of the young people are already talking of the Conference next year. Several came to me the last day at Sitka and asked, "Why can't we stay here about two more days?" That was the wish of many. Those who wanted to stay longer will probably be back next year. With the New S.J.S. in service next year, the unpleasant crowded conditions on the boat should be relieved a little.

--Donald Christiansen, Ketchikan

A Letter From Our Eskimo Elder

Missionary on the North Arctic Coast

I will tell you the best I could about my preaching to the people. The people here are not staying together. They are scattered along the coast. Just a few people stay close to my house. Some of the people come from 2 or 3 miles to go to church. In winter we have only one sermon and Sunday School. After service is over, sometimes I have to walk two miles to visit the sick people. Sometimes the people can not go home and have to stay at my house over night and then we hold two services. We have very big gales here sometimes. We can not go outdoors in some days. Sometimes I traveled fifty miles to carry on the Words of God. I can not travel all the time. We had hard times here. We eat only meat all winter. But in the summer we hold two services, when the people are together.

I had just a few funerals here. Sometimes I can not go to the people when they have death in their village. When I can not go, I write the Bible verses into the Eskimo words and send them to the people. I like to do as Paul did.

Sometime after services were over, I took a walk on purpose to see if anyone might follow me. I did pretty good that way too. Some young men ran to me and wanted to have confession. We are very glad to see that Rev. Fred G. Klerekoper came here and I will send this letter with him.

Excuse me for my many mistakes in my writing. I wrote the best way I could.

--Andrew Akootchook - Itinerant  
Evangelist in Barrow Parish extending  
500 miles along the Arctic shore

### Encouragements at Ketchikan

The month Feb. 15 to March 15 has been encouraging for many reasons; foremost, we are encouraged by the reconsecration of three elders to Christ. These three men, who for the past year had been drifting farther and farther away from the church because of liquor, have openly broken with this evil and have taken their stand for Christ. I pray that they may have power and strength from on high to live up to their promises and obligations. Our church can only go forward as its members break with the world and live a life on higher ground.

The beautifully spiritual pageant presented by 24 members of the Christian Endeavor Society is another reason for rejoicing. The pageant "America's Call to Service" was presented in an excellent manner to a large audience and we're praying that it may bear fruit in stewardship and Christian living. I believe this pageant will do much to inspire the newly elected Christian Endeavor officers and the members, to a closer fellowship with Him.

During the presentation of the pageant, the new white, lighted cross was burning for the first time. A cross, about 16" x 20" in which I placed 15 small white electric lights, has been put up in the church auditorium behind the pulpit. It lends a beautiful atmosphere for vesper services and a finer sense of worship permeates our services because of it. We have taken the command of Christ "Let your light shine before men..." literally and have placed lights in the cross for individuals or families who so desire.

We were happy to have a group of men and women from the Metlakatla Presbyterian Church visit our church in Saxman the third Sunday in February, to conduct services there throughout the day. The services were conducted in the Tlingit and Tsimpsean languages and in the afternoon service, about eight of us went out from Ketchikan to be with them. Three services were held in Saxman that day and it was a great spiritual blessing to us all.

--Donald G. Christiansen

### Fruits of Navajo Missions

A week ago last Sunday the parents of one of our leading girls came to visit her. She is one of our Sunday School teachers and her parents came with her. Mrs. Bovee asked them if they would not like to have their daughter go to a Christian school? Right away the father answered yes. The girl is also willing too, so we are making plans to have her enter Ganado next fall as Dr. Salsbury has let us know it will be possible this year. The willingness of the father to let his girl go to Ganado, pay for her clothes and tuition is a result of the second generation. The father speaks only broken English, having only gone through the sixth grade here. Now he wants his child to have the best she may have as he sees it; the Christian School. Many of these people are making great strides of progress for themselves, but we must not expect too much at the present. We must plan to build for the future as well as for the present by laying a permanent foundation upon Christ.

--Perry Bovee

### Tutuilla Church Loses Valued Member

On June 28th our minds were dazed and our hearts made very sad indeed by a message that came to us by wire from the veteran's hospital in Walla Walla, Washington. James Crane, one of our very best men, most reliable, and dependable, and a trustee for many years, had been at the Veteran's Hospital for nearly two months for treatment of a mastoid condition and for diabetes trouble. Of these he was about well and ready to return home. When his wife went for him on Sat. June 26th, she found that he had been X-rayed, and a very serious condition of abscesses in his stomach which required an emergency operation, and which had been done before she arrived. He seemed to be doing alright so she returned home, expecting to visit him again on Monday, the 28th.. But on Monday, the 28th this message came stating that he had suddenly grown worse and had passed away a short while before she arrived.

It was a great shock to the whole Indian reservation, and the White community. Mr Crane was very well known, for he had been a prominent athlete both at the Carlisle, Pa. Indian School, and locally since he had returned home. He was also well known as a business man and good citizen. Although it was Summer time and many people were away from home, the news spread widely, and the funeral was one of the most largely attended by both White and Indian friends that we have held at this Indian church. The floral offerings were the largest ever received by any Indian. Also being a world war veteran, the local organization of the Veterans of Foreign Wars conducted a military funeral at the grave, with a firing squad of six of the National guard. That was also the first funeral of the kind at the Tutuilla church and grave yard. We sure will miss Mr. James Crane, both as Trustee and his work of caring for the things at the mission and at Christmas time for decorating the church.

--J. M. Cornelison

### Conditions in Navajo Country

"Recent new regulations prohibits traders from stimulating and financing Indian dances and ceremonies. This is a step in the right direction. It will be helpful to the Indians themselves and will eliminate unnecessary disturbances. The older Indians are not in favor of this present unrestricted situation on the reservation. They say that it is not helpful to the younger generation. The under current of dissatisfaction is strong. We hope that it will not lead to serious consequences. The recent Navajo delegation to Washington represented a large proportion of the Navajo tribe. The new ruling on more flock reduction and grazing restrictions may cause more dissatisfaction. The administration may have to take a firm hand in the situation, but it also needs a better understanding of the Indian mind and a new viewpoint of the whole situation". So say we all.

--A. K. Locker

### Increasing Interest Among Utes at Towaoc

A phase of our work for which there is no place in the formal report blank, yet which demands no inconsiderable portion of our time and attention, is social service. During the past month there has not been a night when we did not have from two to twelve lodgers in the basement of the Church. Accommodations are there for cooking and eating as well as sleeping. I mention this work at this time because of a group of eight Navajo boys we entertained about half the month.

Some of these were former students at the Towaoc school; and all of them had just come from school to work here during the summer vacation. While waiting at the Church for their line of work to be opened to them they were able to do us a favor. Last year, through the influence of the woman elder of our Church, Elvira Pike, a bell was sent here for the use of the Church. It occurred to me that with the aid of the Navajo boys we could get the bell up in the tower. They were eager to help. By removing a panel in the outside wall of the tower; using ladders, ropes and pulleys; and with the cooperation of the boys the bell was hoisted and placed in the tower, and is now doing valiant service in calling people to the Church gatherings.

Women and girls share in the social service. Mrs. Russell has aided many by teaching them to sew, and helping them to make garments. I purchased a sewing machine and placed it in the basement of the Church for the use of those who sew. But through lack of close supervision that machine was soon ruined. Now the women and girls come to the house and use Mrs. Russell's personal sewing machine. One evening recently she remarked, "Well, six dresses were made on the sewing machine today."

--James Russell

#### Work Among Nez Perce Children at Lapwai Sanatorium

For the past three weeks I have been holding a Vacation Bible School at the Sanatorium. The government school teacher is away on her vacation so I took this opportunity to have the children every day in a Bible School. We have had an interesting time and I have learned more of the interests, needs and capacities of the children than I could have learned in a much longer time in the three services which we usually have with this group, each week.

Each Thursday afternoon I have a Bible study group in the hospital. This group of children cannot attend the Vacation Bible School because they are supposed to stay in bed most of the time. They are allowed to attend a Sunday School for them in the hospital every Sunday morning and this Bible class on Thursdays. They are all so eager to learn and so interested that it is a real joy to teach them.

Now that summer has come and the public schools in Lapwai are closed, McBeth Mission is serving a real place in the recreational life of both Indian and White children. We have a large lawn which can be well lighted and some playground equipment. Whenever the children or young people become bored with too much leisure they come up here to play. It affords them a good clean, well-supervised place to play and keeps many children out of mischief.

--Vivian Purves

#### Activities for Children and Young People in Laguna Pueblo Stations

In the way of special services we planned a Young People's reception at Casa Blanca, and were very gratified at the splendid attendance. I hope to be able to have some regular young people's services now that the high school young people are home from school. We expect to spend as much time as we can on this for I feel it is important.

You will also notice that we have conducted our first two-weeks Vacation Church school with an average attendance of 21, at Paguate. We hope to hold them also at Casa Blanca and Seama as soon as more of the children return from the sheep camps. We had a splendid closing service at Paguate, and trust that the interest in it will be felt in the Sunday School there.

--D. T. Schwab

#### Progress Among Navajos

My report for the three weeks of the month shows a total of 34 classes and service with an attendance 1820. I have been able to do some reservation work during the past two weeks every afternoon and evening. I visited about 45 camps. In many of the hogans I found returned students and those who were at Leupp during our time here. I am pleased with the good response and interest. The old time Navajo and Medicine men are slowly losing their grip on the younger generation; they keenly feel this.

As a whole we had a good school year but in many ways it was one of the hardest in our experience due to floods and inclement weather during the winter. In our work we have enjoyed the best cooperation and consideration from the school authorities and employees.

--A. K. Locker

#### Good News From Parker, Arizona

Our Daily Vacation Bible School closed on June 11. There were thirty-two pupils enrolled, three teachers, myself, wife and my daughter who graduated from Tucson High School this year.

We had a program on Children's Day, June 13th in the morning, the children did well in carrying out their part. The parents were more than satisfied with their children.

The Methodist Church in Parker asked me to have the program rehearsed in their church in the evening. It was widely posted, the church was full and many Indians were there. The children did splendidly, and after the service, many of the white people came and thanked me for the program. The children behaved orderly, sang with all their might, and said their verses bright and clear. My daughter who is in the eighth grade in Escuela was the pianist; she played well. It was an impressive picture placed before the people. It shows what the Indians can do.

--Randall K. Booth

#### Opposition Continues at Jemez Pueblo

No change is apparent in the general situation in Jemez. The governor has forbidden all Jemez Indians to attend Protestant services, but a few have ignored his authority and continue with us. Each Sunday someone is sent to the church to make a record of those attending. I do not know what the authorities intend to do with the record. It may have real significance and it may be only a form of

intimidation. Those who had asked to be baptized in Jemez were prevented from coming to church for the service and it seems better to wait until they can come to Albuquerque for it.

--H. C. Whitener

New Members at Neah Bay

The session book records that 35 were received into the church on confession of their faith during the year ending March 31st. In addition there were 15 or more re-consecrations. Scarcely a week has gone by without someone being deeply touched and started along the way of life. The gospel still is the power of God unto salvation. One by one men and women and youth are won to Jesus Christ. Already this new church year on each Sunday evening someone has come into the fellowship of the church on confession of her faith. They were most earnest, too, in taking the stand. The husband of one of them has held strongly to the Indian traditions and has been emphatic in his opposition to Christianity, though he has attended services; some with his wife of late. I have presented each one with a copy of the Bible or New Testament to help them grow in grace and with the knowledge of the Lord Jesus Christ.

--W. S. Thorndike

Apaches Growing in Christian Devotion

Our Ft. McDowell Camp Meeting was probably the best-attended in the 7 or 8 years since we started them. Eight tribes were represented and a large number of Indians were there from as far away as 200 miles. The McDowell Apaches issued invitations to any who wished to come and from all points of the compass they came. Great numbers came forward, some old wounds were healed between members of the tribe and the meeting all in all was a fine success. The total attendance at all meetings were 1400.

In the services held among the Northern Apaches the church was crowded full to the doors. One of the fine things about this branch of Apaches is that the entire congregation always come to prayer meeting and that attendance means virtually the whole tribe in Prescott.

--George Walker